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EDMONTON, ALBERTA

THE
MISSIONARY
INDIAN RECORD



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THE INDIAN MISSIONARY RECORD

A NATIONAL PUBLICATION
FOR THE INDIANS OF CANADA

Founded in 1938

Managing Editor:

REV. G. LAVIOLETTE, O.M.I.

General Secretary,

Indian and Eskimo Welfare Commission,
University, Ottawa.

Published ten times a year by
The Missionary Oblates of Mary
Immaculate.

Subscription : \$1.00 a year

P.O. Box 94
Ottawa, Canada

Printed by Le Droit, Ottawa.

Authorized as second class matter, Post
Office Department, Ottawa, Canada.

• Message from the Editor

The Indian Missionary Record is completing with this issue its seventeenth year of publication.

This special Christmas issue is dedicated to our faithful readers who have supported the magazine so faithfully since 1938; it is dedicated more specially to the pupils of our Indian schools who are our great hope for the future.

The Indian Record is the voice of the Catholic Indians of Canada. It has tried for 17 years to express as faithfully as possible the progress made in the field of Catholic education, social welfare and community development, as well to enlighten the way and give encouragement for even more constant and fruitful endeavours.

The Indian M. Record pledges to continue to be of service to the Catholic Indians of Canada. In order to be able to fulfill this task, we beg our readers to give our magazine their active and constant support.

Please renew your subscription without delay; send us your news, chronicles, photos, faithfully.

To all our friends and benefactors, a Merry Christmas and a Happy New Year! May the Christ Child shower you and yours with His abundant graces!

DO IT NOW

Send \$1, for your subscription or for a gift to a friend whose name is:

The Indian Missionary Record,
P.O. Box 94,
Ottawa.



Why a Feast at Christmas ?

If you wish to learn the answer do not ask it from the store keeper who on that day will be too busy with business to answer you. Anyway he does not know a thing about it. Do not look for it in the daily newspapers; they are not interested.

If you wish to know the secret of Christmas you have to seek it in the Liturgy of the Church: it is very joyful and tells us why we should rejoice on this day.

The Church sings Her joy at Mass. On Christmas Day this joy is so great that the Church three masses. These three Masses are enshrined in the prayers of the Breviary, beginning with matins and lauds before midnight Mass and ending with vespers and compline in the evening.

It is in the text of the Masses, in the verses and antiphons of the office that you will find the secret of the feast of Christmas.

Then you will discover that:

CHRISTMAS IS AN ANNIVERSARY

It is the anniversary of birth of Christ. It is an event which stands out in the history of the world.

CHRISTMAS IS A PLEDGE FULFILLED

For 2,000 years the Jewish people expected the birth of the Saviour who would be born of them, according to God's promise. On Christmas Day God's pledge is fulfilled.

CHRISTMAS IS A RAY OF ETERNAL LIGHT

It is the birth of a man who was God before being man, he comes on earth to lead us to Heaven. He made himself a son of man so that we would become children of God.

CHRISTMAS IS GOD WITH US

In celebrating Christmas, not only do we turn back towards the day when Christ was born in Bethlehem, but we also rejoice because we know that Christ is present with us.

CHRISTMAS IS A LIVING MYSTERY

The Saviour is with us, but the Salvation of the world is not yet complete. Sorrow, mourning, fighting the good battle have not ended. But we celebrate today already, the day when Christ will come back triumphant in this world.



"WAR FOR SOULS REPORTED IN NORTHLAND"

OTTAWA — A protest on the education of Indians and Eskimos in the Canadian North has been initiated by the Church of England in Canada, according to a Canadian Press dispatch dated from Toronto, November 16. The Catholic Church is blamed for exerting undue pressure, and the Federal Government is accused of discrimination in its dealing with the Churches.

Rev. G. Lavoie, O.M.I., General Secretary at the Oblate Fathers' Indian and Eskimo Welfare Commission has answered these charges in stating that the very few Indian children of non-Catholic parents who are attending Residential Schools under Catholic auspices do not receive any Federal grant and that they are even deprived of family allowances, while the Eskimo children, like any other citizen of Canada, are entitled to attend any school which is opened to them.

Spokesmen of the executive council of the synod of the Church of England in Canada, drew attention to the Government's "unhappy and unfortunate decision" to classify Indians as Roman Catholics and non-Roman Catholics. "Indiscriminately it sends Church of England pupils to other non-Roman Residential Schools and vice-versa."

In his answer, the spokesman for the Catholic Church quoted the text of section 117 of the Indian Act, which states:

"Every Indian child who is required to attend school shall attend such school as the Minister may designate, but no child whose parent is a Protestant shall be assigned to a school conducted under Roman Catholic auspices and no child whose parent is a Roman Catholic shall be assigned to a testant auspices, except by written direction of the parent."

He declared further that there were no undue pressures exercised by the Catholic Bishops of the Northland. The latter have always requested the literal application of Section 117 of the Indian Act. He added that, in several instances, non-Catholic parents asked to send their children in Catholic schools, but many of them were discouraged because the Government refuses their admission and payment of grants for them.

He added that "the official attitude of the Catholic Bishops is to leave the free choice to parents of Indian children and to accept those who ask to attend Catholic school."

As far as the Catholic parents are concerned, they are told that the Church foresees excommunication for those who do not accept to send their children to Catholic schools unless they have

This report is not intended to stir a controversy nor does it intend to criticize all the members of the Church of England. It is a statement on the educational policies of the Catholic Church.

BETWEEN OURSELVES

The Church of England resents being lumped together with the other denominations under the general label of "non-Catholic". In fact, some of her churchmen and theologians are fond of identifying their Church with a mysterious "catholic church" of which the Church of England would be a legitimate branch and the Roman Catholic Church just another branch.

Statements such as those made in Toronto last month are typically "non-Catholic". They are a protest against the Roman Catholic Church and Her apostolic zeal to preach the whole Christ, "and Him crucified", to the whole world. This is exactly the historical feature common to all non-Catholic denominations. They started out, one after the other, as a protest against traditional christianism, each one trying to protest in a different way, but all against the same institution.

After four hundred years of existence, Protestant Churches should have found something more constructive to do than simply an initial protest. They should have concentrated on developping and enriching whatever elements of genuine christianism they have saved when they broke away from the original and traditional Church.

If they believe in the historical Christ, as the majority of them still do, let them look for Christ, the whole Christ, instead of searching for a mote in their neighbor's eye.

Let them try to live up to the teachings of Christ, all of them, — to those of His Apostles and of their legitimate successors. For all Christians, Catholics and others, this still remains the most genuine proof of a living Faith in the gentle Child of Bethlehem.

A. R., o.m.i.

permission from their Bishop to do so.

It is noted that, in practice, all non-Catholic children are grouped without any distinction of denomination as Protestants. This is common practice in Provincial school legislation. The Government has some times endeavoured to send children of the Anglican faith to schools under the auspices of another denomination. On the other hand it seems that the Church of England does not seem anxious to give a religious education in the classroom, but that quite often it allows Indian children to attend public school, while these remain as boarders in hostels or residential schools under her auspices.

Anglican Archbishop Opposes Criticism

Dr. P. Carrington, Anglican Archbishop of Quebec, strongly opposed the criticism made by his confreres saying:

"I am in favour of fraternizing with all Churches and of

friendly relations with all Christians and all Canadians."

The Archbishop was loudly applauded for his stand, but when the report was proposed for adoption his was of the few voices saying "No". It was admitted by spokesmen for the Church of England that they "are not putting sufficient missionaries, teachers or nurses into the field to retain (their) present adherents and to keep them strong in our own Anglican Faith."

The Bishop of Brandon, the Right Rev. I. A. Norris, admitted that "despite extensive propaganda, of the 70 teachers instructing our pupils, only slightly more than half are Anglicans."

He added:

"It is difficult to deal with the Government over alledged discrimination when they are able to reply: 'But you cannot find enough people of your Faith to staff your schools'."

Joint School for Indians, Whites Opens

OTTAWA, Nov. 20 — The Government is trying to end a type of segregation in Canadian schools.

It was disclosed that the Citizenship Department is trying to make arrangements with school authorities in all provinces for the education of Indian children in schools attended by their Canadians.

Citizenship Minister J. W. Pickersgill helped officiate at the opening of a new wing of the Bluewater public school in Sarnia, Ont., November 19. It was built by the Sarnia board of education with the cooperation of the Indians affairs branch.

The projet was undertaken so Indian children can be educated in the public schools. They will attend classes with other children of the community instead of being educated in Indian schools on the reserve.

"The agreement between the department... and the board of education of Sarnia represents the first occasion in Ontario, the province with the largest Indian population, where capital assistance has been provided for the building of a school — and we hope it will not be the last," Pickersgill said.

"It is believed that the mingling of Indian children with other Canadians at school will prove to be the most effective way of transforming the India population into full-fledged Canadian citizens", he added.

Flames Raze Indian Museum

CAUGHNAWAGA, Que., Nov. 2 — Royal Canadian Mounted Police checked on possibility of arson following a fire that destroyed one of the biggest collections of Indian relics in North America.

Iroquois Chief Poking Fire, (John McCumber), said he was convinced "someone spread coal oil all over the palisade and touched a match to it" to start the fire that razed an Indian museum at this reservation 12 miles southwest of Montreal, Oct. 30. The reservation, on crown land, has no fire brigade and firemen from nearby Chateaugay and Lachine arrived too late.

The tin-roofed wooden museum, 40 by 35 feet, was a tourist attraction for 14 years.

Poking Fire said he lost scores of valuable relics in the blaze. He said they included irreplaceable Indian masks, five war canoes, his ancestors' guns, deer-skins and bear rugs.



The "J. A. Mathieu" midget hockey champions, of Fort Francis, Ont. This team won the cup given to the Northwestern Ontario Indian Residential School tournament held in 1954; the team is also champion in the neighbouring State of Minnesota, since they have defeated the State champions four times out of six.

NEW APPROACH TO STUDY IN INDIAN SCHOOLS

A new approach to social studies in Indian schools whereby historic events of Canada are framed in Indian history and culture was advocated recently by Fr. John Lessard, O.M.I., principal of Onion Lake school. An anthropologist, Father Lessard gave a paper on social studies at the first annual convention of Saskatchewan Indian Teachers' Association.

"Our manuals of history have treated the Indians as mere incidents in the evolution of North American history," he said.

UNFEELING ATTITUDE

Father Lessard said history books are written from the non-Indian viewpoint and that an unfeeling attitude is taken toward the Indian.

"The Indian must be linked with his proud past, evaluated in his own terms. He must be proud of his heritage and conscious of the part he and his forefathers played in the evolution of North America," he stated.

He predicted that eventually the Indian would gain enough self-sufficiency and independence that the reserve system of internal administration would become outmoded; in its place would be a municipal-type government with a reeve replacing the chief.

OWN HERITAGE

He said it would be impossible for Indian children to become interested in aspects of a Euro-Canadian life until they had a grounding in their own heritage.

To feel a part of our society, they must know and be proud of their traditions, history and customs.

He said the problem could be approached in the same way that the Canadian Citizenship Council integrate immigrants to the Canadian way of life — explaining the Canadian culture in terms in which the immigrants and their children understand. He said Indians must be approached in terms they un-

derstand to fully understand themselves and the Canadian culture.

DESIRE TO 'FIT IN'

He stated that the desire to "fit in" within the majority culture has not existed in Indian society and is only awakening in the younger generation. Because they are protected, they have feelings of repression and segregation. They still hold the feeling that they are a conquered people, he said.

"Another problem is the lack of leadership in assuming responsibility. A mayor of a city is often from another area of the country; he is chosen because of his qualifications, regardless of where he originated. The Indian chief must be chosen from within his band," he said.

He said the study of the Indian evolution should follow chronological patterns, from knowledge gained from archaeology through modern times.

White people should be encouraged in their interests in the Indian culture. If they are to accept the Indian, they must understand him," he said.

● I have often marvelled at the very neat work on the Nova Scotian Indian baskets. The designs are pretty, perfectly woven and reflect a fine inner sense of art. They can be purchased in Yarmouth, done by Yarmouth county Indians and really should be featured to tourists more than they are.

146 Enrolled at Onion Lake

ONION LAKE, Sask. — 146 pupils are enrolled at present in the Onion Lake School; three of the pupils are in grade 8, six in grade 7.

Two ex-pupils are now attending St. Thomas College in North Battleford: Gordon Thunderchild and Michael Tootoosis.

On September 13, Chiefs and Councillors for the pupils were elected among the pupils; they are: CHIEFS: Norman Pahtaykan, Harry Carter, Clement Cardinal, Johnny Frank, Eric Cardinal; COUNCILLORS: John Whitstone, Patrick Dillon, Hubert Cardinal, Henry Littlewolf and Jehu Baptiste.

Girls also elected their mothers and big sisters on that day; they are: MOTHERS: Dorothy Cardinal, Florida Bear, Jean Cardinal, Ida Atcheynum, Elizabeth Yellowmud and Genevieve Wood; BIG SISTERS: Mary Cecile Pahtaykan, Delma Standinghorn, Victoria Fox, Viola Atcheynum, Annie Waskewitch and Irene Lewis.

Adult Education To Further Schooling

Adult education is an important step in assuring lasting, successful results from education of Indian children, Monica Meade, social worker for Saskatchewan, department of Indian affairs, told the first annual convention of Saskatchewan Indian Teachers Association Oct. 19.

Miss Meade said a closer link between homes and schools was needed.

"When an Indian child leaves school and returns to school he often 'reverts to type'. His environment is so different that he returns to the ways of his parents and in many cases forgets what he has learned while at school," she said.

"We must educate the parents so that the children are not educated beyond their parents, in order to ensure that the education is not lost," she said.

Miss Meade said two projects brought into practice by the department of Indian affairs is the establishment of Homemakers clubs and leadership courses.

She said 26 clubs have been formed in Saskatchewan and all members must be Indians. At meetings of the Homemakers clubs and at the leadership courses, parents have the opportunity to discuss problems common to their children and to suggest solutions.

"How we are going to fit homes to receive children when they are finished school is a problem that is worthy of thought," she said.

ONE-SIXTEENTH IROUOIS

LONDON, England — It is likely that Sir Winston Churchill may be part North American Indian, according to a declaration made by a Miss Anita Leslie who wrote of the Prime Minister's grand mother: "Clara knew herself to be a quarter Iroquois — descendant of the haughty tribe which had for centuries ruled the wooded hills around her home."

Stony Indians Good Businessmen

CALGARY — The Indians on Morley Reserve who are opposing the proposed Trans-Canada highway route over their territory are described as "good businessmen" by a provincial government engineer.

The statement was made by Hugh J. Stephens, location engineer for the Alberta department of highways.

Mr. Stephens said in reply to a question about the protests of the Stony Indians to the "violation" of their reserve that "those gentlemen are good businessmen. They have a proposition there, and I think they realize it more than a lot of white people."

Church Blessed at Golden Lake

EGANVILLE, Ont. — The new new Church situated on the Indian Reserve at Golden Lake was dedicated recently by Bishop Smith of Pembroke. It bears the name of the Nativity of the Blessed Virgin.

The seating capacity is 200; the new church is a frame building covered with asbestos sheeting; the belfry is crowned with a magnesium cross.

The mission at Golden Lake is over 100 years old; it was first looked after by Jesuit missionaries. The first church was erected in 1860.

Indian Student Honored

THE PAS — Philip Morin, 15-year-old student of Guy Indian Residential School at The Pas Nov. 16 was presented the Tommy Longboat Memorial Medal given to the most outstanding Indian in the province for sportsmanship. He won the award for his sportsmanship as a hockey player.

Father A. Giard introduced Eric Law, Indian agent for Northern Manitoba, who made the presentation.

Father Giard said that some might be surprised to see their school paying so much attention to games and sports, especially hockey. He said as the principal of the Indian school he was not only interested in educational development but also in religious and moral progress and extra-curricular activities. It was his belief that sports are a means of developing character and preparing students to become useful citizens.

"Teamwork and cooperation, qualities of sportsmanship, on and off the ice, are the lessons I would like to draw from this presentation," said Father Giard. "All the boys and even the girls are witnesses of the prowess of Philip; the presentation of the Tommy Longboat award, instead of being only a goal, is a step for further work and control of these qualities and an obligation for better performance."

He paid special tribute to Mr. Law for his work in fostering goodwill among the Indians in the north and for his efforts in bringing Philip Morin's name before the Tommy Longboat merit board.

Sports Program For Blood Pupils

CARDSTON. — At a recent council meeting of the chiefs of the Blood Indian Reservation, \$500 was voted for playground equipment for the day school at Standoff. This will include an out door volleyball and basketball court. The equipment has been ordered.

The Indians of the three schools on the reservation have a very fine athletic program under way. It is in charge of Rufus Goodstriker, Blood Indian, who took two years of physical training at Red Deer. He spends 11 hours a week between the three schools on the reserve, teaching physical education. He teaches gymnastics, vaulting, and coaches teams in basketball, volleyball, hockey and boxing, also square and social dancing.

He is planning to have five hockey teams in training this season and to compete for the Murray Trophy. He also expects to have 30 boys in training for boxing. They will likely compete in the Golden Gloves event in the spring at Edmonton.

SCHOOL FOR CITIZENSHIP

by A. J. Dalrymple

(Condensed from the "Vancouver Province", November 6, 1954)

WILLIAMS LAKE, B.C. — St. Joseph's Mission was founded by the Oblate Fathers in 1867; they came with the gold miners, constructed a tiny log cabin, still standing on the present site. This provides the striking contrast of the old and the new, for it is surrounded by a new school, administrative buildings, machine shop, barns and corral.

The Williams Lake Indian Residential School is directed by Fr. Dennis Shea, 42, who has the responsibilities that go with the care of nearly 300 resident Indian boys and girls, aged 5 to 17 years.

With Father Shea, are Fathers Pat. Collins and Francis Price, Brothers P. Collins and Francis MacDonald. Eight Sisters of the Child Jesus, and four lay teachers complete the staff of the school.

Also residing at the school is aged Father Francis Marie Thomas, O.M.I., aged 87, now blind and deaf. Father Thomas has been 61 years a priest, fifty-six of those spent right here as a missionary.

NEW SCHOOL BUILDINGS

The latest addition to the school buildings is a three-storey structure comprising dining rooms, recreation rooms, administration offices, dormitories, and 28 staff rooms as well as in infirmary with a registered nursing Sister in charge.

RANCH

The school ranch extends over 6,500 acres in wheat, oats, barley and rye. There are 650 commercial Herefords along with a number of registered bulls; 12 dairy cows supply the milk for the children; poultry and hogs for the table, and a large vegetable garden which produces food for the growing youngsters.

The cattle, saddle horses, grain cropping, vegetable culture and machine shops, are operated with one great object: to train boys

to take a pride in farming the region in which they were born.

The Indian pupils come from the Shuswap and Chilcotin, the Creekside and Seton Lake reserves. The curriculum follows the general education course of B.C., and high school studies were started this year.

The boys specialize in manual training, woodworking and courses in agriculture: a combination of school and field training.

"They do well with beef cattle," said Father Shea. "They win cups and other prizes at Williams Lake."

On October the 8th, James Kallest, member of St. Joseph's Mission Calf Club, has won the Reserve championship at the Williams Lake Cattle Show.

The girls take the usual academic studies, plus home economics; they are ambitious to make careers for themselves.

Two girls will graduate at Kamloops Indian Residential High School this year, one as a teacher, the other as a nurse.

The girls appeared as they do on every campus across the land. They strolled in twos and threes, books under arm, dressed in the teen-age fashion of the day: casual blouses and light windbreakers.

Just as there are many fine Indian citizens today, so is there definite promise that there will be more tomorrow... Good citizenship and the finer things of life are encouraged at St. Joseph's Mission School, a typical residential school for Indians in Canada.

Require More Education, B.C. Committee Finds

B.C. Indians need more and better education, agreed members of a six-man committee which opened discussions in the court house early in Nov. on the economic and social welfare of B.C. Indians.

Reporting on the committee's deliberations, chairman Prof. E. H. Morrow said "education is going to become quite a problem with the Indians."

He said figures show that the Indian population is growing faster than that of any group in Canada. "Unless the reservations are enlarged, Indians will have to leave the reserves and get jobs like anyone else," he explained.

"To do this, they will require more education — particularly vocational education."

Discussing the education problem with the committee was D. H. Goard, principal of the Vancouver Vocational Institute. Committee members in addition to Prof. Morrow are Mayor Charles Cates of North Vancouver; Chief William Scow of North Alert Bay,

Ernest Brewer of Vernon and Edward Bolton of Port Essington.

Claims Seaway Power Site

ALBANY, N.Y., Nov. 20 — The St. Regis Indians yesterday virtually laid claim to the \$300,000,000 St. Lawrence power project.

Counsel for three St. Regis Chiefs filed in the New York State Court of Claims a \$33,800,000 suit against New York in which they contended that title to Barnhart Island in the St. Lawrence River actually rests with the St. Regis tribe of the Mohawks.

The island, in American waters near Massena, is the site of the principal works of the St. Lawrence power project, being built jointly by New York and Ontario.

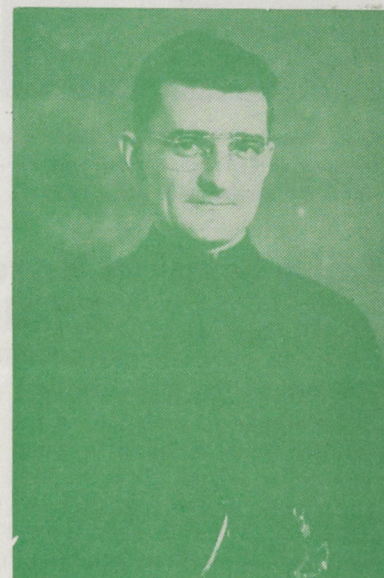
Qu'Appelle School News

LEBRET, Sask. — Since mid-October, the Qu'Appelle Indian School pupils are able to watch television in the school auditorium. The TV set prove most helpful and enjoyable, specially during the long Winter months.

R.C.A.C.

The cadet corps was reorganized early in September; there are 3 platoons of 24 senior boys each. Every week, an hour and a half training period is given which comprises marching, lectures and exercises which are given under the guidance of Cadet Instructor Brother Morin, O.M.I.; Albert Belgarde is commander of the Cadet corps and Alvin Cyr is Sergeant Major.

During the Summer holidays the Cadets trained at Dundern, taking courses in drivers mechanic and playing of band instrument. The course took seven weeks.



BROTHER MORIN, O.M.I.,
Cadet Instructor.

The 54-55 school term began with an enrollment of 325.

The activities of the Missionary Association began in October under the directorship of Father L. Dumont. Newly elected president is Alvin Cyr, while Miss Joan Pratt is chairman of the spiritual committee. Elizabeth Littlechief is chairman of the apostolic committee and Lorraine Belgarde is leader of the social committee, while B. Acoose is chairman of the Marian committee.

Brother Girard, O.M.I., is the new band master; the band comprises 17 members this year, some of whom took music lessons at Dundern camp during the Summer.

WOLF-RUNNING ENDED

REGINA, Sask. — Effective December 1st the payment of bounties on wolves will end in Saskatchewan. It has been the policy of Saskatchewan to pay \$10. for each wolf skin as a method of predatory control. Now poison bait is used extensively.

No bounty is paid in the Northwest Territories; in Manitoba there are bounties of \$10 and \$15.

KAMLOOPS INDIAN RESIDENTIAL HIGH SCHOOL



Rose Terry, a 1952 graduate now training at St. Joseph school of nursing; will graduate in May 1955.

THROUGH the courtesy of Rev. Fr. J.P. Mulvihill, O.M.I., we are happy to present the 29 graduates from the Kamloops Indian Residential High School which was established in 1950. The Indian school has been founded in 1889; it is under the direction of the Oblate Fathers who are assisted in their educational work by the Sisters of Ste. Anne and by a devoted lay staff.

Here is the complete list of the High School graduates:

- 1950: *Joseph Stanley Michel* — Attended Normal School at Vancouver; now teaching at the Kamloops I.R.S.
- 1951: *Annie Susan Soule* — Took practical Nursing at Royal Inland Hospital and now married (Mrs. J.S. Michel).
Gloria Leonard — Took a Business Course at St. Ann's Academy, Kamloops; now employed in the purchasing office at St. Joseph's Hospital, Victoria, B.C.
August Gabriel — Took a course at the Vocational School, Vancouver; now a full-fledged carpenter.
Gordon James — Took a course in Diesel Engineering at the Vocational School in Vancouver.
Johnny D. Billy and Frank Sampolio — Lumber mills.
Mary-Louise Jackson — Housewife.
- 1952: *Rose Terry* — Training in St. Joseph's School of Nursing. Will graduate as a R.N. in May 1955.
Agnes Adrian — Took a Business Course at St. Ann's Academy, Kamloops, B.C. Now working at Kamloops Indian Hospital.
Wilma Gabriel — Working at the X-ray Department at the Vancouver General Hospital.
Lilyan Antone — Trained in nursing; housewife.



The Kamloops 1954 graduation class of 9 pupils Harrington, Bishop of Kamloops, V.R. Fr. F. O'Grady the Superior of the Sisters of Ste. Anne.

Indian School on Meares Island Established a Half Century Ago

By GEORGE NICHOLSON

CHRISTIE Indian residential school is administered by the Roman Catholic Church and is the principal seat of learning for Indian children between Barkley Sound and Cape Scott on the west coast of Vancouver Island. It is situated on Meares Island, Clayoquot Sound and stands at the foot of Lone Cone Mountain, the most prominent landmark in the district. Except for the school itself and its auxiliary buildings, there is no other settlement on that part of the Island.

It has its own post office (Kakawis, B.C.), the Indian name for the locality which means "many berries." The west coast steamer calls there regularly northbound. There being no wharf, all supplies and passengers are landed by boat and the students themselves ferry the freight ashore and haul it up to the school by tramway. The nearest place of importance is Tofino, five miles distant and the school launch maintains a frequent service between the two points.

First Priest

Father Brabant, the first resident priest on the west coast, advocated the necessity of building a residential school for Indian boys and girls as early as 1895, but it was not until 1899 that the school was built. It was named after Rt. Rev. A. Christie, then Bishop of Victoria. On account of its central location it is easily accessible to Indians living north and south along the coast. Being removed from all Indian settlements is an advantage appreciated by those responsible for the education of the children.

A broad beach of hard white sand and an unlimited water supply were other considerations in the choice of the locality. At low tide the sands afford an ex-

tensive playground for the children, with more than ample room for football, baseball, races and the other games.

Open in 1900

The school opened in 1900 with a very humble beginning in a two-story frame building. Rev. P. Maurus, OSB, was the first principal, assisted by two Benedictine brothers and three nuns of the same order. Except for the school itself, virgin forest stood on all three sides, bears upset the garbage cans every night and cougars frequently made off with chickens.

Although accommodation was available for 40, the school opened with only 10 pupils. It was something new for the parents who did not like to part with their young and not until a year later when the prejudice was overcome, that the number of boarders increased to near capacity. The school is subsidized by the department of Indian affairs and recent additions can now accommodate 150.

Salmon fishing is possible along the coast at varied times according to the locality. The Indians move from one place to another and usually take the whole family along. In order that the children may accompany them, Christie School closes much earlier than

is the case with other schools. This gives Indian children a long summer recess. Parents are encouraged to be present at the closing exercises, when children have an opportunity of displaying their talents and handicraft. Either a priest or nun accompanies the pupils home by steamer and gathers them up again when school re-opens.

Practical work

Religion has its place, but studies embrace all subjects taught in regular schools. Moreover the children are all taught to work.

The girls are taught domestic science; how to make their own beds, tidy the dormitories and take turn about in the kitchen, sewing-room and laundry. The nuns exercise overall supervision but the actual work is all done by the girls.

The boys work on the farm and in the carpenter and shoe-repair shops; attend to minor repair work on the buildings and do painting. They also build boats, overhaul engines, run the light plant and operate the school launch. The school farm supplies nearly all the vegetables and fresh fruits in addition to eggs, milk and pork. Nearby Indians bring in fresh-caught salmon, cod and halibut, while at low tide the children dig clams.

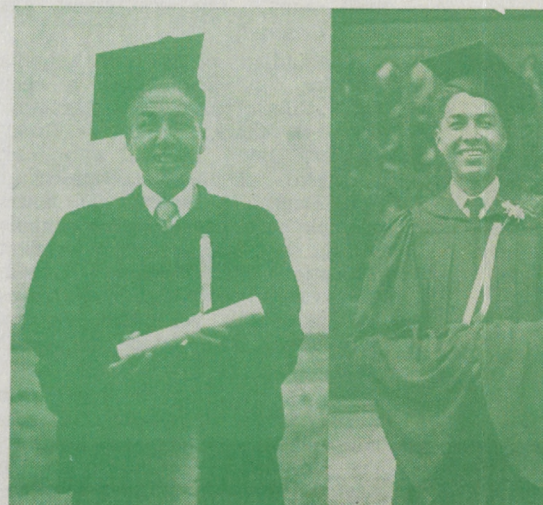
Higher Arts

Painting and other art subjects are taught both boys and girls. Music is also a feature of the school, which has its own orchestra and at one time had a brass band of 100 instrumentalists. When children leave Christie School, not only are their natural talents fully developed but they have received an education equal

(Continued page 7, col. 1)

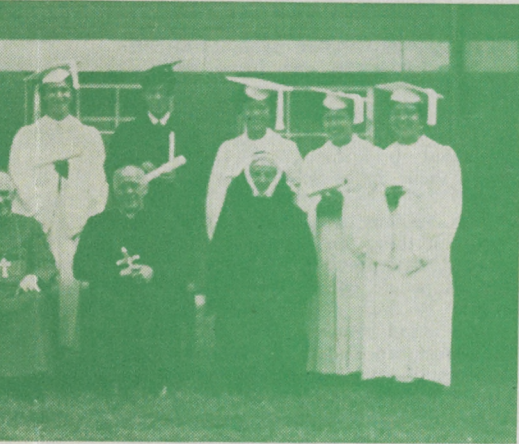


Left: Justina Bob, 1954 graduate, now taking a bus School; Rose Antoine, a 1954 graduate who will nursing in January 1955.



From left to right: Lawrence Michel, a 1954 graduate from Kamloops, who is now on the staff of Allen, 1954 graduate, now taking senior matriculation.

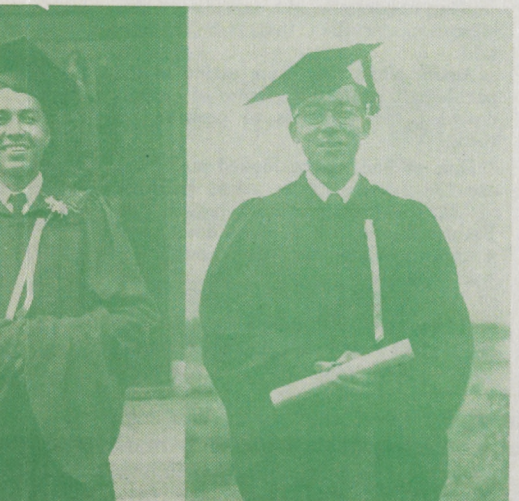
SCHOOL NUMBERS 29 GRADUATES IN 5 YEARS



9 pupils is shown here with H. E. Bishop M.A. F. O'Grady, O.M.I., V. R. Fr. J. P. Mulvihill and



ing a business course at the Vancouver Vocational who will begin training at SS. Paul's School of



1954 graduate; Joe Stanley Michel, the first staff of the Kamloops Indian School; Augustin matriculation at Prince-George High School.

Joan McNabb — Taking a Business Course.

Alec Michel — Took a course in Drafting at the Vocational School, Vancouver, B.C.

Robert LeCamp — Attended Normal School in Vancouver; now teaching at the Indian Residential School, Kakawis, B.C.

Percy Joe — Working in a logging camp.

1953: *Susan Mitchell* — Attended Business School, is now working in an office in Vancouver.

Effie Marshall — Attended Business School, is now working at the Indian Office in Port Alberni, B.C.

Clara Bob — Business Course in Vancouver. Now working.

Murray Alexis — Working at a mill.

1954: *Norma Thomas* — Attending Vocational School in Vancouver. Hopes to work in a doctor's or dentist's office.

Justina Bob — Business Course at the Vocational School.

Rose Antoine — Will commence training at St. Paul's School of Nursing in January 1955.

Catherine Terry — Too young for Nursing Training. Will take Senior Matriculation.

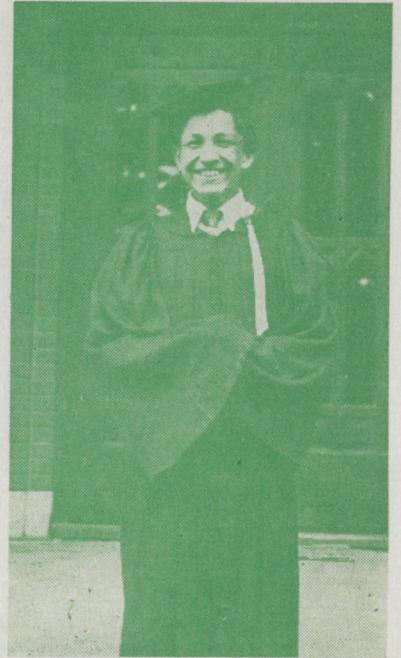
Augustine Allen and Stanley Smith — Taking Senior Matriculation at Prince George High School.

Lawrence Michel — Working at a lumber mill.

Sophie Michel — Will take a Business Course at the Vocational School.

Rosalie Joseph —

Practical Nursing Training (after the completion of Grade X) Misses Hazel Tom, Julia Bushey, Annie Joseph.



Robert LeCamp, a 1952 graduate attended Normal School in Vancouver now teaching at the Kakawis Indian Res. School on the Vancouver Island.

FINE HAIDA SLATE WORK SHOW DRAMATIC INDIAN CARVINGS

By Ina D. D. Uthoff

At the Arts Centre of Greater Victoria, 1040 Moss Street, we see how ceremonialism played an important part in the life of the northwest coast Indian and how the artist was stimulated to develop a culture of rich artistic expression.

The potlach was the occasion for the display of family wealth and for the production of masks, food dishes, ladles, spoons and grease dishes. The artist was important in the community as carver and painter. He projected himself into his creations and Indian art became powerful and dramatic.

Many Indian clans trace their descent from animals. The relation between animals and man was an intimate one. Human

spirits interchanged with animal. Man regarded himself as part of the whole world, and did not set himself apart.

In his mythology the shift from human to animal was easily made. This trend of thought is indicated in the use of human heads and animal bodies.

Sometimes animal and human forms were presented realistically but more often the design was treated as an idea.

Each article made had a use and a purpose. It became part of the life of the community. Strict convention was observed. Symbols for animals were general.

Sometimes only one part of an animal would be used. The dorsal fin of the killer whale, the beak of the raven, the tail of the beaver or even the cross hatchings typical of the beaver's tail. Meaningless decoration was never used. Indian art had something to say.

Animal Themes

Life depended upon the success of the hunting or fishing and the animals, fishes or birds formed the theme of Indian design. The animal was split down the middle and the two sides were spread out. The pattern of bones and vital organs was developed.

The oval shapes so typical of Indian design, were used to

symbolize the ball-and-socket joints, thus suggesting movement of that part.

The eye shape, used in full front view, gives an impressive sense of inner life, a watching, haunting quality.

The artist moved freely from exterior to interior. If the animal had swallowed a bird, fish of other animal, the stomach would reveal the contents within and they would be incorporated in the pattern of the design.

Ceremonial Masks

The exhibition of northwest coast Indian art includes some fine examples of masks, designed for ceremonial dances.

The echo mask is of particular interest with its interchangeable mouthpieces. The bear mask is a fearsome thing and there is the mask of Schwy-Why of fabulous legend.

Wood sculpture has great power in its extreme simplification and there are some fine groups as well as single figures. The Haida figures are outstanding, though more sophisticated than the Kwakiutl or Tlingit pieces.

Growing Rare

The argillite or black slate carvings of the Haida Indians of the Queen Charlotte Islands are becoming rare. Of all the clans the Haidas show the greatest developments in the crafts. There are several excellent examples, figures and miniature totem poles, in this collection.

A large chief's "copper" is one of the most interesting of the exhibits. The new installation in the gallery at the arts centre with its subtly arranged lighting makes this exhibition a memorable one.



Fort Frances (Ont.) Indian Residential Staff and Pupils — 1954.

Guest Editorial

To Retain Indian Status

By JOHN LAURIE,

Secretary, Indian Association of Alberta.

UNDER the revised Indian Act 1951 any ten members of a band of Treaty Indians were encouraged to protest against any other member or members of the same band questioning the latter's eligibility to enjoy Indian status. A hearing would follow at which both sides might give evidence before a commissioner appointed by the Indian Affairs Branch at Ottawa. His decision would in time be forwarded to Ottawa and a final review of the evidence and recommendation would result in a decision from the registrar of the branch. The act also provides that, should the decision against the Indians under protest be returned, the Indians might appeal to the District Court for a final hearing.

Two such trials have been held in Alberta, one at Samson's Band at Hobbema, and one at Gleichen. The Hobbema Indians, 103 of them, were accused of being descended from any one of the three common ancestors who were alleged to have received land script at the turn of the century or before. The Gleichen group of seventeen persons were alleged to have been of non-Indian descent. In both cases, many members of the group were registered under Treaty at birth, other as infants. In all cases they are Indian by mode of life, thinking, custom and language.

To an observer, there seemed to be little evidence at Hobbema against any of the group. Records produced and admitted to evidence all appeared to sustain the right of these people to Indian status. At Gleichen, press reports indicate that the protesters had no idea what sort of documents they were signing when they signed the protest. Press reports indicate that some signatures were placed on the protest without knowledge of the alleged signatory. Can such things be in Canada?

The whole thing is fantastic. One point is clear — *most of those signing the protests had small knowledge of the train of events they were starting.* The Indian is not ready yet for that kind of publicity... Seventy-five years of paternalism have done their worst, and we venture to say much more than a couple of centuries will be required to undo the evil done to Indian character.

Let us suppose these people are expelled and thrust off the reserves. Their assets will be the clothes they are wearing and a bundle of blankets. Instead of being, like immigrants, the object of concern and care, they will be the forgotten people, doomed to wander the roadsides like the displaced persons in Europe. Eventually they will have to become recipients of relief and the tax bill will be larger for the municipality anywhere they take refuge.

Public opinion, if sufficiently vocal, will be heard on the banks of the Ottawa river and across Parliament Hill.

A Look at the Indians

By BERNARD DUBE

(The second of two articles in the Montreal Gazette)

THE 557 Indians representing more than 20 tribes, who made the pilgrimage to the historic Cap de la Madeleine shrine last weekend, where a good cross section of the 50-odd tribes comprising some 150,000 Indians remaining in Canada. Of these, more than 100,000 are Christians, the majority Roman Catholics.

The Indians' education at the hands of the missionaries has included some information about the colorful picture the whites have of them; and, on coming off the reservations, the Indians feel somewhat duty-bound to live up to that picture.

Indians living near cities, having constant opportunities for practice, have made a passable show, and profit, at living up to that picture. But the Indians from the west, east and northern forests and farmlands, suddenly finding themselves in this new role at the Cap, seemed a little at a loss.

Feather headdresses, beads and other such adornments began to be dropped from Indian attire as they were converted to Christianity. Feathers and beads were much a part of their dress when they still paid allegiance to sorcerers or medicine men. The medicine men were to be feared and feathers were an important part of the ritual dress they decreed. There are still several thousand Indians who place their trust in medicine men, and the missionaries encounter difficulties combatting their influence, but they have made steady progress.

Aside from the modern medical knowledge the missionaries bring with them and the trust they earn by their selflessness, dignity and plain hard-work, the medicine men have themselves to blame for their gradual decline.

According to Oblate Father A. Lacelle, whose northern Ontario mission covers 2,000 square miles, the old medicine men had a few good notions of medicine, but their modern descendants have lost most of them and have to depend on show. Although quite a few still extract a comfortable living with their fakery, education is making the Indian wise.

The medicine men who remain still peddle love potions to marriage-struck maidens and courage potions to young braves and talk tall tales.

At Cap de la Madeleine, Indians from outlying areas had to give way to the more show-conscious tribes from reservations near cities. These went about in their plumed and buckskin finery and filled more the white man's concept of Canada's first inhabitants. But some of these Indians of mixed blood were careful not to bare parts of their bodies so as not to show how white skinned they really were. It seemed ironic that the full-blooded Indians had to give way to their more urbanized brothers whose lineage is being "watered" through mixed marriages with whites. A few bush Indians did sport feathers and buckskins, but had little success with them. Their attire looked too fresh from some big city factory.

Rev. G. Lavolette, O.M.I., Secretary of the Oblate's Eskimo and Indian mis-

sions, feels no displeasure that feathers and buckskins are not being seriously revived by the Indians.

"This dress is quite all right as part of Indian folklore, but Indians are not perpetual performers. We want to bring them up as good Canadian citizens."

The Indians who visited the Cap were anything but performers. They gave the impression of being simple serious people, whose trades just happen to be more closely connected with nature than others. Out in British Columbia, an Indian might work his own small cattle ranch; in the forests of the mid-west, Quebec and the Maritimes, he makes a living by trapping, hunting, fishing, acting as a guide for white sportsmen or by chopping wood for lumber firms.

Indian hunters have felt the pinch in the last five years. Fur prices have dropped sharply. Beaver pelts that brought \$40 sold for around \$12 last year, and in some areas, beaver hunting has been temporarily banned because they were running short.

Mink pelts on which many Indians counted for their big revenue, brought around \$170 each to Abitibi Manouans a few years ago. With more fur companies stocking their own mink farms, the Abitibians drew only \$23 a pelt last year. Mining development in the north is also encroaching on hunting grounds and Indians have had to depend more on Government aid such as family allowances.

Their own missionaries, so far on the trip, have had difficult time making the Indians talk of their impressions on their first contact with the big cities and the white man in his native habitat. But the Indians have dropped a few comments that are interesting.

Father Lacelle, who is travelling with the western Indians throughout their two-week trip, said they were surprised and somewhat shocked by what they saw on their visit to the House of Commons.

They were impressed by the big Parliament buildings and were silently respectful while the Prime Minister addressed them. But after watching the House in session, they came out shaking their heads.

"Are these the men who govern us?" some of them asked.

They had seen M.P.'s sitting with their feet on desks, cracking jokes and making noises while another M.P. spoke.

"Our children in the mission schools behave better than that," the Indians said.

Again, while they were eating in the parish hall at the Cap, score of curious crowded the windows to peek in on them.

One of the eaters looked up: "We are the savages?" he asked jokingly.

"They don't talk much now," said Father Lacelle, "but they don't miss a thing. When they get home, they will talk about this trip for the rest of their lives."

A record of that talk would give the white man a new insight into Canada's Indians, and quite likely, into himself.

● Despite the disadvantage suffered by the Canadian Indian over the years, notes the Ottawa Journal, not a few have made their mark in Canada and beyond. One of the senior officials of the federal government who is proud of his Indian blood is Dr. G. C. Monture, Chief of the Mineral Resources Division, Department of Mines and Technical Surveys.

From the Indians We Got Our Idea of Confederation

Hiawatha is best known as the Red Indian hero of Longfellow's famous poem. In fact, he was the first great North American statesman, whose brilliant ideas have been borrowed to help palefaces in North America. His best-known pupils are Benjamin Franklin and our foreign secretary, the Hon. Lester Pearson.

Canada has been represented at an important ceremony at Albany, New York, which traces right back to Hiawatha. This was the celebration of the 200th anniversary of Benjamin Franklin's proposal that the Thirteen Colonies should unite into one nation to foster trade and aid their defence.

* * *

His plan was inspired by a much older political union, formed at least two centuries before. This was the confederacy of the Five Nations of Iroquois Red Indians: the Mohawks, Senecas, Oneidas, Cayugas and Onondagas. It still exists today, now called the Six Nations following the admission of the Tuscaroras; its headquarters is on the Ohsweken Reserve in south-western Ontario.

At the peak of its power, that Confederation ruled the huge area from our northland to South Virginia, from the frontiers of the Thirteen colonies to the Mississippi River.

* * *

Hiawatha founded this confederacy to outlaw war. He devised an international parliament, called the Great Council of Sachems, representing the Five Nations. Only chiefs could attend this council, which had power to declare war, make peace, enter into alliances, and govern weaker tribes. But the squaws had the right to veto any council decision to declare war.

Thirty-five years were to elapse before Benjamin Franklin's proposal was finally adopted, to create the great and prosperous United States. Three-quarters of a century, after that, our Fathers of Confederation copied the Hiawatha-Franklin plan to form the Dominion of Canada.

Day School Opened At Glenevis

Edmonton, Alta. — The Alexis Indian Day School at Glenevis was opened officially June 16, by Agency Supt. N. Woodsworth; guests were E. A. Robertson, Msgr. Carleton, representing the Archbishop of Edmonton, W. E. Frame, school inspector, and Rev. Fr. Lyonnais, of Blue Quills Indian School.

In Oklahoma the state mental health director has discovered that lie detectors just don't work on full-blooded Indians. Maybe the Indians, poor benighted fellows, were just telling the truth. Truth may be stranger than science.

Indians Had House Shortage in 1616!

PENETANG, Ont. — Two centuries before Champlain reached the shore of Georgian bay in 1615, there may have been a housing shortage. At least, dozens of tribal families were sharing a single dwelling in an ancient Huron village.

Research workers unearthing the remains of the village discovered the communal dwelling. It was a typical long house, built of tree trunks planted in the ground and roofed with bent saplings. Whole families shared the shelter and five or six cooking fires were built on the 20-foot width.

The dwelling was discovered by Wilfrid Jury's fifth school of Indian archaeology, held under auspices of the University of Western Ontario, with assistance of funds granted by the Ontario government.

The site is not mentioned in "Jesuit Relations," the book that has identified most of the Huron villages in the vicinity of Penetanguishene and Midland.

Before Champlain

No articles of European origin have been found and from the potsherd, pipes, flints and other artifacts discovered, Mr. Jury, curator of Indian archaeology at the University of Western Ontario, suggests the village flourished 200 years or so before Champlain.

Students of the archaeological summer course come from Quebec, Ontario, and Manitoba. They are given instructions in elementary

anthropology as it relates to the American Indians, history, topography, geology, ceramics.

This year the students have made use of the pioneer museum at the British naval base, built at Penetanguishene in 1815. The officers' quarters have been converted into a museum of pioneer weapons, uniforms, furniture, tools and so forth.

Name "Ottawa" from Indian word

The name Ottawa was first applied to the river. There are, in all, some 30 spellings of the word, which some authorities say comes from the Indian word "atawa" or "otawah" meaning to extinguish. It is believed this referred to the mist rising from the Chaudiere Falls.

But according to the Encyclopedia of Canada, the word is more probably from the term "adawe" (to trade).

Indians of the northern section of the river were noted fur traders. In the Jesuit "Relations", these Indians are referred to as "Outaouak", and later missionaries and explorers called them "Outawa".



The Catholic Women's League
of Canada

is happy to extend
Greetings and Best Wishes
for a Happy Christmas
to the

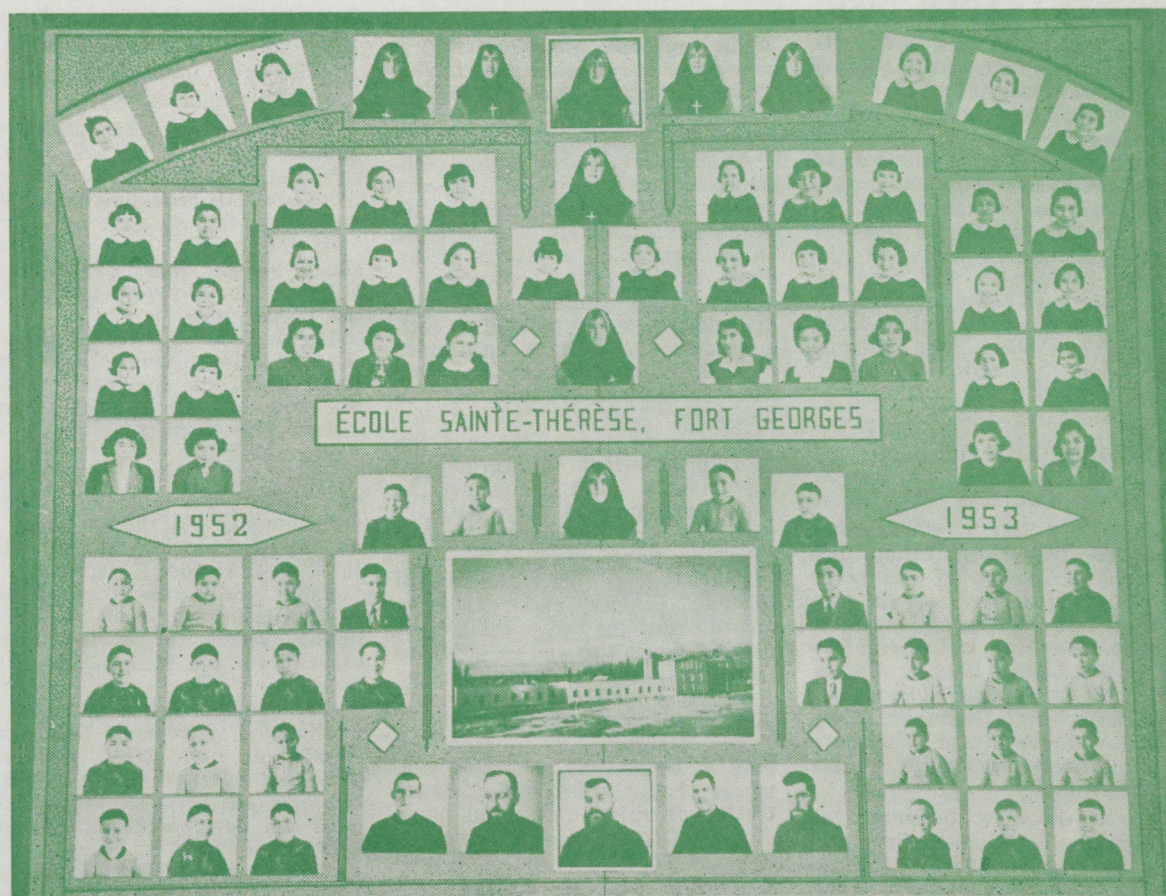
Editor and Staff of
The Indian Missionary
Record

May the apostolate
of the Catholic Press
be blessed with
continued success
in the year 1955.

New Day Schools

Ottawa.—Among the numerous Indian Day Schools being erected this fall, we note two school buildings on the Crooked Lake Indian Agency; a 2-classroom school for the Blackfoot Indian Agency, another one for the Peigan Indian Agency, one at Morley, a two-classroom day school at Cold Lake, Alberta and one at Pipestone, Manitoba.

FORT GEORGE INDIAN SCHOOL, JAMES BAY



St. Theresa Indian Residential School, located on the east shore of James Bay, was founded in 1922. We see on the above photo the staff members: Father D. Couture, O.M.I., principal, the Oblate Lay Brothers and eight Grey Nuns of Ottawa. In 1953 there were seventy-four pupils in attendance, many of them from Pointe-Bleue, near Roberval, P.Q.

NEW RESIDENTIAL UNIT AT HOBBEEMA

HOBBEEMA, Alta. — The growing Indian population of central Alberta will soon be sending its school age children to a brand new 200-pupil residential school which is now being erected here, replacing an old 3-storey frame school which was built in 1894 by the Sisters of the Assumption.

The new building is also a 3-storey construction, 216 feet long by 216 feet deep. On the ground floor will be playrooms, kitchens, dining rooms and service quarters. The second floor will contain the dormitories and staff quarters. The upper storey is reserved for the nuns and for two infirmaries.

As the birth rate is on the increase and as in addition Indian pupils are seeking more and more education, there is an urgent need for extending school facilities.

Until a few years ago, it was unusual to see pupils remain in school further than grade 5 or 6. Today, Indian parents realize that more education is necessary if the Indians are to take their rightful place in society. Grade 9 is now being taught at Ermineskin; it is hoped that Senior High School subjects may be added to the curriculum within the next few years.

Residents of the Ermineskin reserve, at Hobbema, and proud of their two school teachers: Misses Theresa and Kathleen Minde, daughters of Chief and Mrs. Joe Minde.

It is expected that within a year or two a large classroom building will be erected in connection with the residential quarters.

NOTED LEADER DIES

WINTERBURN, Alta. — Charles Papin, 98, resident of the Winterburn Indian reserve for more than sixty years died recently; Mr. Papin was the leader of the Winterburn band for a number of years and also councillor of the tribe until he became too old to carry on his duties. He was one of the leading farmers on the reserve, and with his sons he operated a well-equipped farm.

He is survived by his widow, 80, and three sons: John, Maxime and Adam, the latter living in Whitehorse, Y.T.

Confirmations at One-Arrow

BATOCHÉ, Sask. — On Tuesday, Nov. 23, His Exc. Bishop Leo Blais, D.D., Bishop of Prince-Albert, confirmed 19 school children on One Arrow Reserve. He was accompanied by Rev. L. Leclerc, Pastor of St. Louis. Rev. L. Houde, O.M.I. of St. Michael's School at Duck Lake; Rev. D. Dubuc, O.M.I. Pastor of Batoché and Missionary to the Reserve, acted as Master of Ceremonies.

It was the first ceremony of first communion and confirmation to be held on One Arrow Reserve. Due to the lack of a church building, confirmation took place in the school-room.

Plans are made to build a church on the Reserve next spring. Rev. D. Dubuc, O.M.I. has received

a donation of over \$1,000 for this purpose.

Following the resignation of Mr. Jos Frison, who bought a store at Salvador, Sask., Mr. Placide Pilon, of Batoché, is the new school teacher. The attendance is 40 pupils. A few more are in residence at Duck Lake.

A bingo party towards a Christmas fund was held at the school on Nov. 20. The receipts totalled \$60.00.

Indian Crafts Slowly Vanish in Modern Era

Banff, Alta. — At one time you could tell which tribe an Indian came from by his beadwork and the cut of his mocassins, says J. G. Cathcart, curator of the Norman Luxton museum in this Rocky Mountain centre.

In the old days of the fur trade the plains Indians — the prairie tribes — used geometrical designs, while the lake and woodland Indians worked with floral designs.

But in the bead and quill work of today's Indians you see both geometrical and floral designs used by the same tribes.

Fine collection

The museum, which has a fine collection of the best in Indian dress and crafts, was planned by Norman Luxton, Alberta authority on the Indians.

An addition now under construction will contain life-size models of Indians in various types of dress. There will also be an art gallery of paintings of Indians in full Indian costume.

"Our fine Indian crafts are dying out with the passing of each generation of Indians and there will come a day, not too far, when such crafts will be seen only in museums," said Mr. Cathcart.

In Alberta today, the wearing of colorful tribal and ceremonial costumes is mostly confined to such occasions as The Calgary Stampede and the annual "Indian Days" in Banff.

The Indians got the beads through traders and explorers, but the designs were their own, handed down through generations from their earliest paintings and signs done long before the white man came.

The designs were worked not only in beads, but in woven silk, moose hair, grass roots, trade cloth, porcupine quills and many other materials.

NEW BLOOD CHIEFS

LETHBRIDGE — Prime Minister St. Laurent and Trade Minister Howe will become honorary chiefs of the Blood Indian tribe next summer.



This bright papoose is carried on his mother's back until he is two or three years of age. This custom is noted mainly among the Algonkians and Sautaux of Northern Quebec and Ontario.

HEALTH OF INDIANS AND ESKIMOS

Dr. Percy E. Moore, Director, Indian and Eskimo Health Service, has written an article on "How Canada cares for the Indians and Eskimos in the matter of their health. It is published in the May Newsletter of WHO.

It has been estimated that when Canada was first settled by Europeans in the sixteenth century, there were approximately 220,000 Indians in the country.

At the present time there are about 140,000 Indians and 8,500 Eskimos, roughly one percent of the population.

The Indians are widely scattered in bands on more than 2,000 Reserves, while the Eskimos for the most part are in small groups along more than 4,000 miles of Arctic coast.

The B.N.A. Act of 1867 assigned Indian affairs to the Federal Government, and though there is no obligation in law to look after their health, the Government of Canada feels a moral responsibility and sets aside over 16 million dollars yearly to provide health services for the Indians and Eskimos.

Since 1951, when a new Act of Parliament concerning Indian affairs went into effect, they are also eligible for family allowance, old age pensions, old age assistance and pensions for the blind. Strenuous efforts have been made to combat TB in which ten years ago there was a death rate of 700 per 100,000.

About 75,000 persons are X-rayed annually, and by putting those who have TB into hospitals — there are usually about 3,200

Indians and Eskimos in Sanatoria per year — the death rate for 1953 was reduced to 150 per 100,000.

Among the Indians some hospitals have been set up with doctors in charge, and there are also health centres, each under the care of a public health nurse.

Radio is used to keep in contact with these centres, and when necessary a doctor is brought in by a bush pilot.

Dr. Moore writes: "It is the aim of both the administration and health services to bring the health and living standards generally of our Indians and Eskimos to the same level as the rest of Canada, so that the aboriginal population may become fully integrated into our social and economic life, at the same time retaining, as far as possible, their native culture."

Since the Federal Government has had charge of Indian affairs, the population of the Indians has increased; in 1871 there were 102,358, in 1931, they numbered 122,920; now there are 140,000. Looking after their health in the way that is now being done should help to increase the numbers still more. The aim of integrating them socially and economically will be much more difficult, since most of them will no doubt continue to reside on the reservations.



The Juggler of Notre-Dame

— Anatole France

This old favourite has been universally loved by people of all faiths for its warm portrayal of the spirit that is Christmas. It is printed here with the heartfelt hope that, whatever your belief, you will have found in its message added meaning for your celebration of the birth of the Son of God.

IN the days when the world was young, there lived in France a man of no importance, and he firmly believed this himself. For he was just a poor travelling juggler, who could not read or write, — who went about from town to town following the little country fairs, and performing his tricks for a few pennies a day. His name was Barnaby.

When the weather was beautiful, and people were strolling about the streets, this juggler would find a clear space in the village Square, spread a strip of old carpet out on the cobblestones, and on it he would perform his tricks for children and grown-ups alike. Now Barnaby, although he knew he was a man of no importance, was an amazing juggler.

First he would only balance a tin plate on the tip of his nose. But when the crowd had collected, he would stand on his hands and juggle six copper balls in the air at the same time, catching them with his feet. And sometimes when he would juggle twelve sharp knives in the air, the villagers would be soon delighted that a rain of pennies would fall on the strip of carpet. And when his day's work was over and he was wearily resting his aching muscles, Barnaby would collect the pennies in his hat, kneel down reverently and thank God for the gift.

Always the people would laugh at his simplicity and everyone would agree that Barnaby would never amount to anything. But all this is about the happy days of Barnaby's life. The springtime days when people were willing to toss a penny to the poor juggler. When winter came, Barnaby had to wrap his juggling equipment in the carpet, and trudge along the roads begging a night's lodging in farmers' barns, or entertaining the servants of some rich nobleman to earn a meal. Barnaby never thought of complaining — he knew that the winter and the rains were as necessary as the spring sunshine, and he accepted his lot; "For how could such an ignorant fellow as myself hope for anything better?" Barnaby would say to himself as he trudged along.

And one year in France there was a terrible winter. It began to rain in October and there was hardly a blue sky to be seen by the end of November. And on an evening in early December at the end of a dreary, wet day, as Barnaby trudged along a country road, sad and lonely, carrying under his arm his golden balls and knives wrapped up in his old carpet, he met a Monk, dressed in warm clothes, well-fed and comfortable, and riding a fine white mule. The Monk smiled at the sight of Barnaby and called to him: "It's going to be cold before morning... how would you like

to spend the night at the monastery?"

And that night Barnaby found himself seated at the great candle-lit dining hall of the monastery. Although he sat at the bottom of the long table, together with the servants and beggars, Barnaby thought he had never seen such a wonderful place in his life, with the shining faces of fifty Monks relaxing after this day of work and prayer.

Barnaby did not dare to suggest that he should perform his tricks as they would be sacrilege before such men, but as he ate and drank more than he had ever had at a meal for years, a great resolution came over him. Although it made him tremble at his own boldness, as the meal ended, Barnaby suddenly arose, ran around the table down to where the Lordly Abbot sat at the head, and sank to his knees: "Father... grant my prayer! Let me stay in this wonderful place and work for you! I cannot hope to become one of you, I am too ignorant... but let me work in the kitchen and the fields, and worship with you in the Chapel!"

The Monk who had met Barnaby on the road turned to the Abbot: "This is a good man, simple and pure of heart." So the Abbot nodded, and Barnaby that night put his juggling equipment under a cot in his own cubicle, and decided that never again would he go back to his old profession.

And in the days that followed, everyone smiled at the eager way he scrubbed the floors and labored throughout the buildings; and everyone smiled at his simplicity. As for Barnaby his face shone with happiness from morning until night.

Until two weeks before Christmas... then Barnaby's joy suddenly turned to misery. For around him he saw every man preparing a wonderful gift to place in the Chapel on Christmas... Brother Maurice, who had the art of illuminating copies of the Bible, and Brother Marbode was completing a marvellous statue of Christ; Brother Ambrose, who wrote music, had completed scoring a great hymn to be played on the organ during Christmas services.

All about Barnaby those educated, trained artists followed their work... each one of them getting ready a beautiful gift to dedicate to God on Christmas day. And what about Barnaby? — he could

do nothing. "I am but a rough man unskilled in the arts, and I can write no book, offer no painting, or statue or poem... alas... I have no talent, I have no gift worthy of the day!"

So Barnaby sank deep into sadness and despair. Christmas day came... and the Chapel was resplendent with the gifts of the Brothers... the giant organ rang with the new music; the choir sang the Chorales; the candles glittered around the great new statue. Barnaby was not there... he was in his tiny cubicle, praying forgiveness for having no gift to offer.

Then a strange thing happened. On the evening of Christmas day, when the Chapel should have been deserted, one of the Monks came running white faced and panting with exertion into the private office of the Abbot. He threw open the door without knocking, seized the Abbot by the arms, "Father... a frightful thing is happening... the most terrible sacrilege ever to take place is going on right in our own Chapel! Come!"

Together the two portly men ran down the corridor, burst through the door, and came out on a balcony at the rear of the Chapel. The Monk pointed down toward the altar. The Abbot Looked, turned ashen in color. "He is mad!"

For down below, in front of the altar, was Barnaby. He had spread out his strip of carpet, and kneeling reverently upon it, was actually juggling in the air twelve golden balls! He was giving his old performance... and giving it beautifully... his bright knives... the shining balls, the tin plate balanced on the tip of his nose. And on his face was a look of adoration and joy.

"We must seize him at once," cried the Abbot, and turned for the door. But at that moment a light filled the church... a brilliant beam of light coming directly from the altar, and... both the Monks sank to their knees.

For as Barnaby knelt exhausted on his carpet, they saw the Statue of the Virgin Mary move; she came down from her pedestal, and coming to where Barnaby knelt, she took the blue hem of her robe and touched it to his forehead, gently drying the perspiration that glistened there. Then the light dimmed. And up in the choir-balcony the Monk looked at his Superior: "God accepted the only gift he had to make."

And the Abbot nodded slowly: "Blessed are the pure in heart... for they shall see God."



Christmas in Eskimo Land

J. Philippe, O.M.I.

The silent solitary white Christmas of our Missionaries in Eskimo land, in their little mission houses or igloos, leave them plenty of time and opportunity to contemplate on the real meaning of Christmas.

As one of them wrote: "The night is cold and starry... The northern lights reflect their uncertain glimmer on the ice of the river... Silence of the great North which remains unbroken by the thousands of sounds of the vain, human activities."

In silence the white rabbits scamper across the snow, scratching for the moss which means life to them... The white foxes search for food, and under its thick carpet of ice, the river flows silently on... In the igloo, the evening is relatively calm; the old folks doze; the others play different Eskimo games; active, noisy games which bring gaiety and warmth.

Cold, somber evenings of the sterile land... warm, brilliant evenings of civilization... Evenings spent from the North to the South Poles, spent in grass huts, in houses in palaces, in igloos... What is everyone waiting for?... The Saviour of the world!... He Who is to save everyone, regardless of race, color or creed.

The Christ Child has come! "Nunaliub Erninga"!

They sing with full hearts before the poor little altar set up on packing cases. Do the fish in the river hear and are they assembling beneath the igloo?... Are the little white rabbits pricking up their ears to listen?...

Mass begins and there are twelve Communion. While Father is celebrating the Masses, the Eskimos sing Christmas hymns in their native tongue.

At half past one, the Masses are over and our hands and feet are nearly frozen. A feast of tea and "bannock" warms everyone and the evening's entertainment continues until about six o'clock in the morning.

Thank you my God for this cold Christmas spent beneath the roof of this igloo, in the flickering light of the seal oil lamp. Is not the fervor of these good souls as edifying as that of the Shepherds of old?

Heres, as in your homes, it will be the same Christmas and we shall meet in spirit at the foot of the cradle. Over the immense distance from here to there, we offer you, together with the assurance of our prayers, our most sincere Christmas wishes.

**Jesus-Christ, Eternal God and Son of the Eternal Father
Willing to Save the World Through His Coming, Having
Been Conceived of the Holy Ghost, on the Ninth Month
After His Conception in Bethlehem of Judea, was Born of the
Virgin Mary, and was Made Man.**

Convention des Cercles de Ménagères Indiennes

Eskasoni, N.S. — Du 13 au 15 juillet 1954, la seconde convention annuelle des Cercles de Ménagères Indiennes des Maritimes et du Québec a été tenue à Eskasoni; 25 déléguées étaient présentes.

Parmi les orateurs notons M. B. McKinnon, surveillant régional des Maritimes, M. P. H. Stehelin, directeur régional des Allocations Familiales et de la Sécurité de la Vieillesse, le Docteur Blake, du Service de la Santé aux Indiens à Ottawa, M. A. J. Doucette, inspecteur régional des écoles indiennes du Québec et des Maritimes et Mlle M. Gillis, ménagère économiste du Ministère de l'Agriculture de la Nouvelle-Ecosse.

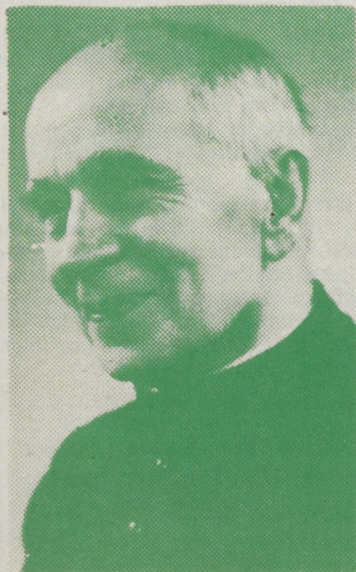
La partie la plus importante de la Convention a été les séances d'étude durant lesquelles de nombreuses suggestions pratiques ont été formulées.

La Convention a été organisée par Mlle Berthe Fortin, travailleuse sociale, Division des Affaires Indiennes de Québec.

Décédé à Québec

Le Père I. Renaud, O.M.I., est décédé le 2 novembre à Québec. Né en 1883 il fut ordonné prêtre en 1907. En 1908, il recevait son obédience pour les missions du Keewatin, et se consacra pendant 18 ans à l'évangélisation des Cris; il fut successivement directeur des missions du Cumberland (1908-1910), du Lac Pélican (1910-1911), de Pakitawagan (1911-1926). Les privations de sa vie missionnaire, les jeûnes et les voyages, les travaux sans nombre eurent malheureusement raison de sa santé.

Après un long séjour au Cap de la Madeleine et à Saint Sauveur de Québec, il fut nommé directeur de la mission indienne de la Pointe Bleue en 1942. Sa santé de nouveau chancelante, il dut retourner à Québec en 1948 où il se dévoua en faveur des Indiens hospitalisés à l'hôpital du Parc Savard.



Le R. P. I. RENAUD, O.M.I.

Joyeux Noël — Bonne et Heureuse Année



"UN ENFANT NOUS EST NE..."

Après la Messe de Minuit

*L'église est vide, et l'ombre, aux ogives des voûtes,
Monte à mesure qu'à l'autel meurent les jeux...
A la crèche, une à une, elles sont mortes toutes,
Les lumières, dans leurs lampions rouges et bleus.*

*Sans bruit, le sacristain, dans la tiède atmosphère,
Remet tout à l'ordre, et, dans la lampe d'argent,
Active la veilleuse au bas du sanctuaire...
Et le chœur seul rougeoit à ce rayon changeant.*

*Après le flamboiement des cierges et des lustres,
Et les vibrants Noël chantés par mille voix,
Et la foule pressée aux marches des balustres,
L'église fait silence autour du Roi des rois...*

*Comme elle, cette nuit, mon âme se recueille,
Quand les chants se sont tus et que tous sont partis...
Et près de l'Enfant-Dieu qui sourit et m'accueille,
Je m'agenouille, heureux, comme les tout-petits...*

ABBE ARTHUR LACASSE.

À nos lecteurs !

Votre revue complète sa 171ème année de publication; ce numéro de Noël est dédié spécialement à nos lecteurs et à nos bienfaiteurs qui, depuis 1938, ont rendu possible cette publication.

Nous vous prions de continuer d'apporter votre aide financière à l'Indian Missionary Record, car il est la voix des Indiens catholiques du Canada; tous vos missionnaires, du Labrador au Yukon, désirent qu'il puisse continuer son oeuvre.

Renouvelez votre abonnement sans retard. Merci et bonne et heureuse année !



Communion solennelle au sanatorium de Québec

En la fête du Christ-Roi, Mlles Gladys Cahier, Viviane et Hélène Chabot, de Maniwaki, ainsi que Michel Hervieux de Bersimis, Archie Wiscoutie, de Senneterre, Joseph-Paul Petitguay de Weymontachin et Cyriaque Weizineau, d'Obedjiwan faisaient leur communion solennelle au sanatorium Indien de Québec. Durant l'après-midi ils renouvelèrent leurs promesses de baptême et se consacrèrent à la Très Sainte Vierge.

Les cérémonies furent présidées par M. le chanoine Côté, assisté par le Père Harel, curé de St-Sauveur, du Père Meilleur, O.M.I., ancien missionnaire chez les Indiens et par le Père Delalande, O.M.I., aumônier du sanatorium et ancien missionnaire chez les Esquimaux.

Tout le monde contribua à faire de cette fête un jour de bonheur pour les enfants, malgré l'absence de leurs parents.

Radio-Canada fit passer la nouvelle dans la revue de l'actualité du 1er novembre.

Le sanatorium traite actuellement 85 Indiens et 101 Esquimaux tuberculeux.

VISITE DE S. E. MGR GARANT

Le 27 octobre S. E. Mgr Garant, Evêque Auxiliaire de Québec, était venu confirmer tous les communians; S. E. Mgr Garant fit le tour des salles s'arrêtant pour causer avec chaque malade.

ASSOCIATION MISSIONNAIRE

Nous encourageons fortement tous nos lecteurs du Québec de s'enrôler dans l'Association Missionnaire de Marie Immaculée; demandez au directeur de votre mission d'organiser cette association chez vous. Il se fera un plaisir d'accéder à vos vœux.

Nous voyons ci-dessous les premiers communians du Sanatorium de Québec, avec les membres du clergé officiant aux cérémonies.